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WEEKLY REVIEW.

—We witnessed, last Sunday evening, an interesting and beautiful phenomenon, one that we do not remember to have witnessed before, though we have been looking at the skies for more than half a century; this was the occultation of Venus. A little before six Venus was seen almost upon the rim of the moon, the eastern edge, opposite the moon's illuminated segment. We watched it for about ten minutes, when it suddenly disappeared. After the lapse of 47 minutes the planet reappeared, emerging from the illuminated portion of the moon's disc. It looked now like an integral part of the moon, as though a great mountain of light were springing from the crescent. Some time elapsed before it appeared detached from the moon. It was a glorious sight and one never to be forgotten, a sight not reserved for astronomers alone, like the transits of Venus over the sun, but visible to the unaided eye, at least in the meridian of Western India.

It appears that the occultation, though not the reappearing, of the planet was seen at Madras. The *Madras Times* says:

"Venus and the moon were travelling in the same direction, and it was the superior pace of the planet that was to cause its eclipse behind the moon."

They were travelling in the same direction, it is true, but that direction was eastward, not westward, and it was the superior pace of the moon that caused her to pass over the place in the heavens where the planet appeared. This phenomenon afforded a good opportunity of illustrating the motions of Venus, the moon and the earth.

—We do not exactly see the propriety of receiving H. E. the Viceroy as we would some great foreign potentate who might visit these shores. Lord Northbrook was in Bombay last year. It may be said that he was then not actually our Viceroy. But why should we treat the visit of His Excellency as an extraordinary thing? Why should he not be free to take a run over here every year? We do not see why Bombay should go into fits of joy, as though some singular honour were done to us by his coming hither. The way in which it is proposed to receive him, with large expenditure of public and private money, in illuminations and house painting, &c., will necessarily have the effect of making it more difficult for the Viceroy to visit often this the largest city of India. Let all due respect be shown to His Excellency, but we do not believe that he cares a straw for illuminations, fireworks, street decorations, or military parades. The *Mountain Echoes* of Oct. 24 says of Lord Northbrook:

"He has marvellous powers for work; rapid and clear insight, even into matters new and difficult; a readiness to consider the opinions of others conjoined with the resolute retention of the power and the liberty to think for himself. India waits for proofs of real statesmanship. The Viceroy is gathering the materials rapidly, and it remains to be seen how he will handle the vast and complicated affairs of this great empire. Meanwhile His Excellency has given ample proof that he has entered on his Viceroyalty with the noble purpose of giving all his energies to his duty to India, to his Sovereign, and to his God."

—We regret to hear of the death of a young officer at Mhow, killed in a steeplechase. If we remember rightly, a gentleman was killed in the same way not very long ago on the other side of India. Life is too valuable to be thrown away on such miserable hazards. In this race, roads are ignored; some distant object like a steeple is fixed upon, and the riders make their way to it in a straight line, leaping the obstacles that happen to be in the way. It is strange that people can find so little to do with their pluck, and have to throw it away on such childish sports. We find it needs all the courage we can summon, to fight the real enemies of life—the world, the flesh and the devil.

—The English *Guardian* speaks of the Church of England as follows:

"Whether as an Establishment or as a Church, we have dangers on all sides. Without—to say nothing of the avowedly infidel party, which is growing in numbers, weight, courage, coherency, and popular estimation—there is one powerful and numerous combination which is labouring for religious equality, and that the Establishment may be subverted; another, active and educated, which is labouring for the suppression of theology, and that the Establishment may be de-religionised. Within we are divided and leaderless. It is difficult to say what may or may not be taught in our pulpits—as difficult to expel from clerical office scandalous moral offenders. Our compelled anarchy results in an alarming amount of personal weakness, despotism, frivolousness, and insubordination, with a fantastic idolising of each man's crotchets, and on each side the two extremes of magnifying differences, and of denying that anything is worth believing. The Church appears like an unskilful swimmer, buffeting, or rather buffeted by, waves and currents and eddies, just able to prevent sinking, with little hope of determining his own course, or choosing whether he shall be cast out safe on dry land, or swept away into the open sea."

Years ago we remember that there was no little outcry when we said that matters were tending to such a condition as is here described.

—It is pretty well understood that there has been a frightful waste of money in connection with new barracks for European soldiers in India. A Government Resolution has just appeared, announcing that the Saugor barracks, on which £166,000 has been expended, are a failure and must be altogether abandoned. There is a splendid range of *foundations* of barracks in Colaba which have been abandoned for two or three years. Colaba is so healthy that there was less occasion there for massive palatial buildings than elsewhere. One million a year for ten years was to be spent on new barracks in India, and the opinion is pretty prevalent that this enormous expenditure was utterly uncalled-for.

—The Rao of Kutch, the Raja of Bhownuggur and various other Native Princes, are now arriving in Bombay to meet the Viceroy.

—A Methodist church of about 70 members has been formed in Poona. The services are now held in Kyte Hall, a large and commodious building, which has been rented for the purpose, and which is advantageously situated with reference to the work among the resident English and the Natives. Mr. Taylor is alternating week by week between Bombay and Poona.

—It is matter of thankfulness that Horace Greeley has been defeated, and General Grant re-elected President of the United States for another term of four years. By the by, it seems that it is proposed in France to nominate M. Thiers President of France for four years.

It is with very great regret that we announce the death of Mrs. Carss, wife of the Rev. Thomas Carss of the Church Missionary Society, Bombay. Mrs. Carss came to this country about nine years ago. She was rather delicate, but she loved the service of Christ and would not spare herself in efforts to make known the Saviour to the women of India. Of her it may truly be said that she did what she could. She will long be held in affectionate remembrance by her Native Christian sisters, as one who was singularly free from pride, and who loved to make them feel that she was simply their sister in Christ. She possessed in an eminent degree the grace of humility, and loved to do her work unobserved, unheeded; nothing displeased her so much as that any public notice should be taken of her labours. Hers was the ornament of a meek and quiet spirit, in the sight of God of great price. She valued much the opportunities found of visiting the families of Natives in Bombay, to read the Scriptures and speak of redeeming love; and we trust that much fruit of her labour will be disclosed at the last day. Though far from strong, she was unwilling to be in any way an impediment to her husband's usefulness, and when called to leave Bombay at any time for a change, would prefer to leave him at his post and go alone. Her last illness was a short one; she felt from the beginning that she was about to be summoned away, and sweetly acquiesced in the will of God. The peace of God ruled her heart and mind to the last, when she fell asleep in Christ without a struggle. She was the daughter of the Rev. Dr. Bannister of Nottingham.

At the Ahmednuggur meeting of which mention was made in our last week's issue, the addresses were almost all on the one general subject, How shall men be won to Christ? The different speakers looked at the

matter from various points of view: in what form the Gospel should be presented; in what spirit; by whom; with what preparations, what aim, &c. A point that was made prominent was this: Success in preaching will depend very much on the closeness of the union between the preacher and Christ. He must be thoroughly consecrated; he must have a corresponding faith; he must heartily believe in God's love to himself, and in God's love to sinners; must believe that God is willing to save those whom he addresses, and to save them at the time when they are addressed, and that the present moment is the very best for salvation. With regard to the matter of consecration, it was pointed out that mistakes were made in this way: a person settled it in his own mind first that this thing and that thing would never be required of him by the Lord; that this or that sacrifice would never be demanded; and all these are excluded from his consideration. But this is not, properly speaking, consecration. Jonah made this mistake. Had any one asked him previously if he was ready to do all the Lord's will, he would doubtless have answered with a great deal of confidence, Yes, I am ready to do whatsoever he commands. He never dreamed that God would commission him to go and preach to the Ninevites that wrath was coming upon them. When the command came he was taken by surprise and his heart failed. He, a Jew, go and tell the idolatrous and proud Ninevites that the wrath of Jehovah was coming upon them! They would stone him at once. What possible good could such a thing do? And there are thousands who fancy they have consecrated all to God, who would in the same way be taken completely aback if God should take them at their word and assign to them some strange unthought-of task. We may do, and be ready to do, a great many things for God, but until we reach the point of entire consecration, we shall always be in danger of having our weak point exposed, as Jonah's was. Both want of consecration and want of faith are shown by this refusal to believe that certain things are among the possibilities of God's unknown will. When we consecrate ourselves, we have nothing to do with the question, what the will of God may be; we offer ourselves to do it *whatever it may be*; believing that when the particular will is revealed, strength and wisdom to do it will be given. He that abideth in me and I in him, the same bringeth forth much fruit. Here we have consecration and faith, and the happy result.

The last meeting of the Anniversary services was on Saturday morning last. It continued from 9 A.M. till 1 P.M. and was deeply interesting. The Rev. Vishnu Punt presided. There were a considerable number of unconverted persons present, and these were earnestly exhorted to seek salvation then and there. Some 8 or 10 presented themselves as seekers and were prayed with and instructed.

There were two *Kirttans*. The first was conducted by Rev. Kassimbhai and was on the subject of Prayer. The Glory of Christ was the subject of the second, which was conducted by Mr. Vishnu Punt, assisted by Messrs. Kassimbhai, Krishnarao and others. This last was a specially interesting occasion. Mr. Vishnu Punt was formerly a resident of Ahmednuggur, and many who had known him in his younger days and still retained their attachment to him, came to hear him. The church was crowded to excess, the more respectable and influential classes being largely represented. The *Kirttan* was from beginning to end a presentation of the Gospel conveyed in the form that is most captivating to the Hindoo. After its termination the large audience were pleased to remain while Messrs. Vishnupunt, Ramkrishna Punt and Narayen Sheshadri related their experience, told how the Lord had led them and what Christ had done for them, and affectionately exhorted their unconverted friends to come to Christ. This testimony made a deep impression. The speakers had all been Brahmins originally and were now ministers of the Gospel. The Rev. Narayen Sheshadri, of the Free Church Mission, Indapoor, was present by invitation.

There was a meeting of the women belonging to the Native Christian community, with some of their American sisters, on Saturday. About 120 were present, mostly members of the church. It was ascertained that 73 could read. Four generations were represented in this meeting, there being *six great-grandmothers* present.

On the Lord's Day (3rd) Mr. Vishnu Punt preached in the morning, and there was an after-meeting for inquirers. About 7 men and as many women came forward, including some of the seekers of the previous day. The majority of these testified at the close that they had found Christ. Among those who came forward was an elder brother of the Rev. Vishnu Punt. In the course of this meeting he stood up and testified that he had been powerfully awakened on the previous evening in the *Kirttan*, especially by this little narrative related by his brother. A scholar was asked what he proposed to do. He would improve his advantages and get a good education. And then? Then, he would avail himself of his abilities to get a good situation. And then? Then, he would seek promotion, wealth, honour. And then, and then? Well, at last he would have to die. *And then?* This little narrative led the hearer to realize as he had never done, the comparative insignificance of things relating to this life, and the necessity of salvation. He could not sleep all night for distress, and thought of rising in the middle of the night and going to the house of a missionary for counsel and relief. He resolved however to come out as a seeker the next morning, and this he now had done and had received Christ as his salvation, gladly renouncing all else. (It may not be amiss to mention that during the performance of the *Kirttan* some brethren were in a room by themselves praying that there might be a blessing in connection with the word then uttered.)

Among the addresses at this meeting was one by Mr. Shahoo Daji, the Editor of the *Dnyanodaya*, in which he gave an account of the church that had been formed in Bombay in connection with the Rev. Mr. Taylor's work, pointing out certain features which he regarded as valuable and full of promise.

The Girls' School in which the daughters of Native Christians have been receiving, so many years, an excellent education, is now to be made over by Mrs. Bissell to Miss Ashley, who came from America about a year ago.

Mr. Haig, Principal of the Normal School of the C. V. E. S., is expected to return from England, with re-established health, next month.

At the celebration of the Lord's Supper, Sunday evening, upwards of 400 sat down to commemorate the dying love of Christ.

The Bombay Guardian.

SATURDAY, NOVEMBER 9, 1872.

EVERLASTING PUNISHMENT.

THE Editor of the *Indian Statesman* has been writing against the doctrine of endless suffering for the wicked, denying that it is taught in Scripture. He denies the natural immortality of man's nature, and believes that annihilation is reserved for those who die in their sins. We have in former issues of the *Guardian* gone pretty thoroughly into this matter, and we do not feel that we are called upon to take up the subject, every time we find an attack made upon this doctrine. It may, however, not be amiss to say a few words on the subject just now when attention is drawn to it.

What is life, in the sense in which the word is specially used in Scripture, in the sense, for instance, which is implied in that forfeiture with which Adam's sin was punished? In the day thou eatest (of the fruit of the forbidden tree) thou shalt surely die, said God to our first parent. Life, in this special sense, means the favour of God. It is a state in which the creature walks with the Creator, in amity, in confidence, in love; a state of spiritual union in which the riches of the divine nature are poured into the created nature, as the virtues of the vine are poured into the branch. It may be that Adam had not reached the full fruition of the blessedness attainable in such relationship; had he stood fast in it, he would have become increasingly acquainted with the faculties and demands of his own being and the ample supply of all his needs in God. But he was in union with God; he knew that in God was all the fulness that he could possibly need; he had faith; and all he had to do was to abide in faith. He was free, because there can be spiritual union and harmony only between a voluntary agent and God. The death denounced against sin was the forfeiture of this vital union with God; the creation of a spiritual chasm between him and God. He sinned, and from that day sin has had dominion over man. Man was not, however, at once cut off from all expressions of divine goodness; for this earth which he inhabits is full of God's goodness; and it pleased God, instead of giving man over at once to his punishment, to give him another period of probation with reference to a possible salvation. Man is dead, inasmuch as he is spiritually disjunct from God, cut off by his own disobedience and unbelief; but he does not know that he is dead, for the reason that he is surrounded by many blessings that have been left to him in his probationary state. Nor does he know what life is, having no experience at all of that fellowship with God which was forfeited by sin. But he knows in part what happiness is, and what unhappiness is; and is capable of understanding that a right use of his probation will gain him the perfection of the former, a wrong use the perfection of the latter. God in addressing him necessarily has reference to the limited extent of his faculty of apprehension, appeals to his actual experiences and argues from these. In order really to understand the

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misery of the lost, one must have a just conception of what life is; of the unspeakable bliss and glorious fruition and development of all the faculties known and latent in man, found in perfect union with him whose nature and whose name is Love. This the sinner cannot possibly understand; nay even the Christian, in the immature state that characterizes him here, cannot understand it; he sees it as in a glass, darkly. The question then arises, by what means can the truths relating to salvation and perdition, be most fully conveyed to the minds of men. This question the wisdom of God has solved. All that language can do in the way of helping us to conceive of the glory and felicity of life, and all that language can do to give us a conception of the awful misery entailed by the forfeiture of life, is done. The language actually used concerning the blessedness of the saved is calculated to give us the most exalted conception of it; and the language employed to set forth the misery of perdition is fitted to give the most intense and harrowing conception of that misery. This is what we find in Scripture: a constant aim to give the strongest possible conception of the misery of the lost. Our faculty of conception, where the unknown is concerned, is necessarily very limited; with all the help afforded by the language of the Bible we shall still doubtless fall very far short of a just conception of what is involved in 'being banished with everlasting destruction from the glory of the Lord.' We are quite sure that no one will be able in the last day to say to the Lord Jesus, Thou didst use the language of exaggeration in what thou didst say concerning the everlasting punishment of the wicked, the unquenchable fire, the never-dying worm, the lake of fire; the conception I formed was more dreadful than the reality. No, not one will be able to say this. But all will recognize that in love Christ had spoken these solemn admonitions, and not a jot or tittle of his language was beyond the truth.

We cannot then, in treating this subject, use language that will seem to men to fall short of their actual conceptions of what is meant by everlasting punishment. We stand by the *ipsissima verba* of Christ, and whatever may be the meaning of the expressions we are sure that one interpretation is excluded, namely, such as shall seem to diminish the force of the terms employed.

WHAT IS TRUTH?

Rightly dividing the word of truth. (2 Tim. ii. 15.) Men who are not Christians, are not to be addressed as Christians, and they are not to be encouraged to use in prayer the language suitable to Christians. The effect of their doing so is most disastrous. If unconverted men are ever to be converted, they must first be made to know that they are unconverted. In many churches all who assemble are classed together as Christians, not as good as they ought to be, but on the whole enjoying the favour of God, and tolerably safe. The effect of this preaching is equally fatal to Christians and to the unregenerate. The former come to entertain a very low and worldly conception of what the Christian walk is. The Spirit of God is grieved. Language suited only to the unregenerate is put into the mouths of Christians, and the whole body becomes an abnormal, amphibious thing, neither fish nor flesh. No workman approved of God will overlook the necessity of rightly dividing the word of truth, so that believers may go on to perfection, and unbelievers be shown their false position and led to seek the grace of God. Nothing can be more withering in its effect upon the unconverted than to hear church-members speak of themselves as miserable sinners, always sinning, without power to resist temptation, and crying dubiously to God for pardon. If you say, It does not become the Christian to assume to be better than his neighbours,—I agree with you. In himself he is no better, he simply knows a great deal more about his unworthiness and corruption. But the Christian has Christ, and this makes all the difference in the world; the life he lives in the flesh he lives by the faith of the Son of God; he is a branch in the true vine, and he must beware how he speaks of the life that is in him in a way to vilify Christ. We are not Christ's if we bring not forth fruit of Christ. Christ is ours, or he is not; let us find out the facts of the case, and use the language that is appropriate thereto.

Shun profane and vain babblings. (16.) The best way to do this, is to be engaged heart and soul in the work of bringing sinners to Christ, which always involves the removal of hindrances from our own life. For we soon find out that the Spirit of God must reign in us, if we would communicate him to others.

Let every one that nameth Christ depart from iniquity. (19.) This is the seal showing the foundation to be of God, showing that we know Christ. He who names Christ and does not depart from iniquity, does not know Christ.

Vessels to dishonour. (20.) This is not parallel to 'the members of the body which we think to be less honourable' of 1 Cor. xiii. 23. The reference there is to Christians who occupy subordinate positions, exercise functions that are not much regarded; such are to be content with their allotment and are not to be ambitious of higher positions. But here a man is called upon to purge himself from being a vessel to dishonour; he is not to be content with it.

Flee also youthful lusts. (22.) The way to flee these is to follow eagerly after righteousness, faith, love, and peace, and to do this with them that call upon the Lord out of a pure heart. We are to join ourselves to the most earnest Christians we can find, and *with them* seek the blessings of salvation. When two or three or more thus wait upon the Lord they will get the blessing much sooner than if they each seek it in isolation. The reason perhaps why some are struggling so unsatisfactorily on, is that they are doing it in private, instead of joining God's people in the search.

Gentle unto all. (24.) The servant of the Lord is the true gentleman, gentle unto all. Let the Christian in India be as though he were not of the dominant race, and think it more important to win the confidence than the deference of the Natives. Looking unto Jesus, who inspired sinners and publicans with such confidence that they even ventured into the houses of Pharisees when Jesus was there.

In meekness instructing those that oppose themselves. (25.) When you have an eager disputant to deal with, it is sometimes better (strange as it may seem) to let him have the victory that he is so intent upon; to keep back our excellent answers to his objections; for when he finds no foe before him, the controversial fever will pass off, and he will feel friendly towards you; then take him on another tack altogether; tell your experience, tell how God has dealt with you; let him believe, if he likes, that he is intellectually your superior, but let him know you have obtained satisfaction for the great needs of your soul; before you know it, he may be in tears. We must honour the Spirit by speaking of that which is specifically the work of the Spirit. Be more intent on displaying your love, than on exhibiting your intellect. Love has wisdom and knowledge at its command, but the converse is not true.

Denying the power thereof. (iii. 5.) A divine power belongs to all true piety; the believer is the subject of it, he is also the agent of it. The form without the power just resembles those artificial flowers made of linen and painted, very pretty but without scent and without sap; the imitation is seldom perfect, and when perfect is worth little, in fact is chiefly aggravating. Some of these formalists deny that there is any power but that which is inherent in the form; we are to win men through the senses; show them paradise by means of our artificial flowers. But the true vine has been planted in the soil of this world, and it is the privilege of Christians to be part and parcel of this true vine, and to bear clusters of heaven's own grapes, and to make manifest the life that is in them. Because I live ye shall live also.

Creep. (6.) Beware of religionists who are stealthy and underhanded in their approaches, and who show by their want of honest boldness that they are not conscious of a divine power leading them and working by them.

Truth. (7.) How constantly this word occurs in this epistle!

Thou hast fully known. (10.) 'Closely followed' would be better.

Seducers. (13.) Men who try to win away the converts of others. Paul's steps were always dogged by such. They called themselves Christians, but instilled doubts of Paul's teaching and authority into the minds of his converts.

Being deceived. (13.) There is the faculty of self-deception in the mind. Any strong feeling either of love or dislike, may always count upon this faculty, unless the love of the truth is the presiding element of the mind. Men make a standard of their own ideas, and they go about the world applying the standard; whatever falls short of it, they sincerely condemn and marvel that other people cannot see the discrepancy. The first thing for their sincerity is to get their measure tried by the King's standard.

Through faith in Christ. (15.) One or two of the Gospels may here be included with the Old Testament Scriptures.

Out of season. (iv. i.) All seasons are suitable for the announcement of the Gospel. Death has the command of all seasons; but Christ has the keys of death and hell.

Heap to themselves teachers. (3.) There is never any difficulty in getting any doctrine taught that men wish to hear. According to the demand is the supply. Whenever any one comes preaching the very truth, many are irritated and call out for some one to defend them from the sharp arrows of the word preached, and there is always a response to their call. There is no lack of the chemical ingenuity that knows how to sweeten God's wormwood into human cordials.

Epitome of News.

SATURDAY, NOVEMBER 2, 1872.

—Extracts from a leader in the *Lancet*, September 28, on Dr. Parkes' researches on the relation of food to nutrition and work—alcohol and exercise. "Dr. Parkes was fortunate enough to find a man—a Scotchman—who was able to live and work for sixteen days on oatmeal, milk, salt and water, without suffering in health or strength, and even without losing more than two pounds in weight. Enough oatmeal for the whole experiment was first obtained, and was analysed after thorough mixing. * * * For six days the man remained as nearly as possible at rest. Then for three days he worked as hard as possible. Then followed three more days of rest, and then another three days of hard work; but this time he took, at ten, two, and six o'clock in each day, a dose of 4 fluid ounces of brandy, the 12 fluid ounces taken each day containing 5·4 fluid ounces of absolute alcohol. Finally for two days he rested. Throughout these five periods the food was constant. * * * * Many other observations were made, but we can only epitomise results [which we need not give, as they are in professional terms.—ED. *B. G.*]. The brandy did not affect either of the excretions. It increased the heart's action, and that was all. The man not only found that the brandy did not help him in his work, but that it hindered him materially. The first dose did neither good nor harm, but the second made him hot and thirsty, produced palpitation of the heart, and on the third day he found himself obliged to stop from time to time, 'because,' to use his own words, 'of his breathing not being so good.'"

—*Friend of India:* "During 1871 there were 7,804 male and 812 female prisoners in the jails of the Central Provinces. The number sentenced to labour was 2,300; 214 were employed as jail servants, 271 in building and repairing jails, 85 in grinding wheat and making clothing for prisoners, 469 on public or municipal works, such as roads, &c., 74 in gardens, and 819 on manufactures. There were 23 executions during the year, as compared with 20 in 1870, and 21 escapes from prison. There were 373 suicides, against 440 in 1870; 164 were committed by men and 209 by women. In the Chanda district alone, of 36 suicides, 26 were by women. The District Superintendent accounts for the preponderance of female suicides on the ground that when in health women are treated as beasts of burden, and when ill receive less consideration than the men. The Deputy Commissioner, however, does not take this view of the status of women in his district. He says that there is probably no part of India where women hold a better position than in Chanda."

We are inclined to the opinion that ill treatment is the cause of the female suicides; the

Deputy Commissioner in thinking otherwise might have suggested a probable cause.

—A young calasee was killed on board of a Bugla on Thursday whilst engaged in taking the mast from out of the sockets. The end of the mast suddenly slipped out and struck him on the head.

—A European has been wounded at the Victoria Hotel on the Parell Road, whilst skylarking with a friend having a loaded pistol in his hand. The wound is not considered dangerous.

—A concert was given on Thursday night at the Cowasjee Framjee Institute in aid of the funds of the Indo-British Institution. The *Indian Statesman* gives a qualified approval of the concert, the *Times of India* an unqualified disapproval.

—The Native papers suggest, that there should be a law to enforce the storage of inflammable articles in some uninhabited locality. The wonder is that such a suggestion should have to come from our Native friends. The municipal authorities ought, we should think, to compel it to be done, without waiting for any further laws to be enacted.

—As a good many of our readers may not have seen a notice like the following, we give it a place in our columns: "The *Indo-European Correspondence* announces the death of the Rev. Mother Philomena, at Loretto House, Middleton Row, on Thursday night last, at 10 o'clock, after two months' illness, the painful nature of which may be judged from the fact that no less than eight abscesses had formed in different parts of the body. The last, which was on the chest, caused her death. Mother Philomena was the Superior of the Orphanage at Entally."

—*Madras Mail:* "A most daring robbery was perpetrated in the Bishop's office attached to Saint Mary's Roman Catholic Cathedral, on the night of Monday last. The thief or thieves carried away an iron chest containing twenty-one Government promissory notes, amounting to 67,000 rupees, nine sovereigns, a lot of gold and silver jewellery, and several share certificates in the Carnatic Coffee Company (Limited), Irrigation Company, the new French Loan of 1871, and the Dheradhoon Tea Company, the aggregate value being one lakh of rupees."

The Bishop's office at the Cathedral smacks of the broker and dealer in shares, rather than of holy virgins, saints, and relics.

—Some terrible scenes, witnessed at the destruction by fire of the Northern Ohio Insane Asylum at Newbury are described in the *Cleveland Herald* of the 26th ult. "The building was a splendid structure, 900 feet in length, the exterior walls being entirely of stone. Two large wings had just been completed at a cost of 300,000 dollars. These increased the capacity of the institution to 600 patients, fully that number being on the books at the time of the disaster. The crowded condition of the asylum was owing to the fact that there were 150 patients from the Central Ohio Districts; the new asylum at Columbus, upon the site of the one burned two or three years ago, not being yet completed. Six persons fell victims in the disaster, but it is believed that none of the inmates perished. When the fire obtained the mastery, orders were given for the immediate removal of the patients. The scenes that ensued during the next hour almost defy description. The officers and attendants throughout the institution made haste to unlock the doors of the various wards and cells, and directed the inmates to leave the buildings at once. A portion of them complied promptly, and even rendered assistance in the rescue of others. Some of the unfortunates were appalled with terror and became absolutely frantic, uttering piercing shrieks and cries. The extreme difficulty of controlling six hundred lunatics under such circumstances can be but faintly imagined. Many resolutely refused to leave their cells, concealing themselves in closets or under their beds, and neither persuasion nor threats were of any avail. In many instances it was found necessary to pull them out of their hiding-places by main force. In a few of the worst cases they struggled fearfully; some of them insisted on taking with them all their clothing, bedding, and articles of every kind. One man tied up an immense bundle that would have staggered a packhorse. He had to be actually torn away from it by two men and dragged to the place of exit. The female patients were even more difficult to manage than the males; many of them ran hither and thither in frantic terror, some making all haste to escape, and others, as in the cases of the men, refusing to leave their cells. Scores of them were taken by force, resisting in every possible way with all their strength. Several patients, after being set at liberty in the grounds, rushed back into the burning building, to be again borne struggling out. About the grounds the scene was one of the wildest confusion. The majority of the patients were gradually collected and removed in waggons to the churches in the village, all of which were immediately thrown open to them. Considerable difficulty was experienced in removing them from the grounds. Some had to be forced into the vehicles by main strength, and it was necessary for attendants to accompany every load. Pale, haggard, and wild, beating the air and raving incoherently, moaning and weeping in their distress, uttering maniacal laughs, or sitting in sullen silence, these unfortunates presented a spectacle that moved the stoutest hearts. Similar scenes were witnessed at the churches, where the greater portion were collected. Few had sufficient reason to comprehend the events of the day. Some crouched down in terror, others raved wildly, or indulged in singing, laughing, crying, shouting, or swearing—the whole uniting to form a terrible chorus that seemed like pandemonium itself. The loss to the State may be roughly estimated at 500,000 dollars, on which there was no insurance. Of course prompt measures will be taken to rebuild the asylum, as it is an absolute necessity to the State. What will be done in the meantime with the 600 patients is a question not easily answered."

Monday, November 4.

—Dengue is making great progress in various directions. His latest triuniph is at Shirkarpoor, where India's great ruler, the Viceroy, is said to own his sway and be subject to him.

—Aden News: "The S.S. *Elgin*, which sailed from Calcutta on the 18th September with a cargo of jute, caught fire from spontaneous combustion within two days' sail from Aden. The vessel has been damaged to the extent of about £250, and the cargo to the estimated value of £380."

—*Bombay Gazette* Correspondents: "The largest known flight of locusts has just alighted in Jacobabad. They commenced coming in on Friday evening, and they swarmed the place during the night. As I am writing, more are coming with a great whirr. They even enter one's house, and are so mischievous as to nibble anything. They are now coming from the four cardinal points. It is noteworthy that if a gun is fired they are greatly disturbed and somewhat inclined to desert. An economical method should be adopted to cause a series of loud reports, which will no doubt be beneficial to cultivators. The crops are very small this season."

"A correspondent of an up-country paper, taking the analogy of natives and monkeys being fond of locusts, suggests that these insects might be still further utilized by being made into curry, in which they are said to resemble prawns or shrimps. We should as soon have dreamed of cockroach curry as locust curry; but 'every one to his taste,' and if this epicure puts his own theory into practice we shall wish him every happiness in it."

"Unless heavy rain falls, a splendid harvest now appears to be certain throughout the greater part of the Central Provinces."

—*Lucknow Witness:* "The appointment of Sir Bartle Frere as Special Commissioner to the East Coast of Africa has given universal satisfaction throughout India. Some such appointment was needed, and Sir Bartle is manifestly the right man for the post. We incline to think that there is more political significance in the appointment than is commonly supposed. It was to Sir Bartle Frere that Dr. Livingstone wrote advising that a settlement of civilized West Africans be formed in the neighbourhood of Zanzibar, and, if we remember correctly, the suggestion was warmly seconded by him. We feel confident that such a settlement will yet be made. The inland slave trade can never be effectually broken up till the coast line is held by an anti-slavery power. Whether England establishes a dependency there like Sierra Leone, or more wisely fosters the growth of an independent nationality like Liberia, in either case she will do a great work for Christianity and civilization. Many Negroes are emigrating from America to Liberia, and the time will no doubt come when many will come to East Africa, help to spread civilization there, while at the same time securing for themselves a career which no other part of the world offers them."

—The same: "With the return of the cold season many of our missionary friends are betaking themselves to the country to engage in itinerating work. These tours can be made very profitable, and they can also be allowed to be almost useless. A tour which involves simply the daily removal of a tent, with a so-called sermon in a village morning and evening, is hardly worth making. The startled villagers merely know that some one has appeared among them and given a discourse about religion, but if the good man who preaches flatters himself that he has 'scattered precious seed' in their hearts he probably makes a very great mistake. Until we have succeeded in lodging definite ideas in the mind, we ought not to talk of scattering seed, and without personal intercourse with the people the ideas left among them will be few. The sermon arrests attention, and probably excites a spirit of inquiry, but private conversation must supplement the work begun by the sermon. Every itinerating missionary should mingle with the people, engage them in conversation, and preach more after the model of the sermon by Jacob's well than of discourses which are delivered in noisy Indian bazaars."

We commend this last sentence to all our dear Christian friends who are endeavouring to present the truth to their fellow-men.

Tuesday, November 5.

—The first troop ship of the season, H. M.'s S. *Jumna*, arrived yesterday, having called and landed troops at Calicut and Cannanore.

—The *Bombay Gazette*, on the meeting yesterday in the Town Hall to consider the course which should be taken to give the Viceroy a fitting reception in Bombay, says: "Captain W. P. Walshe then proposed that the funds received should be devoted to the purchase of a garden to be placed in the centre of the Native Town. Dr. Bhau Dajee approved of the scheme, which would, he said, make a new lung to the city, and greatly benefit the poor. The motion was unanimously adopted. Dr. Hewlett, just before the meeting separated, mentioned that Scindia intends to give a grand banquet during the Viceroy's visit, and he recommended the Native gentlemen present to use their influence to get the houses on the main thoroughfares lighted upon that night similar to the Dewallee illuminations. A subscription list was laid upon the table, and Mr. Dosabhoy Framjee put down his name for Rs. 1,000, Mr. Ardaseer Hormusjee Wadia for Rs. 3,000, Mr. Dhurumsey Poonjabhoy for Rs. 1,000, the Hon. Mr. Narayen Wassoodew for Rs. 500, and the example was followed by other gentlemen."

T. C. A. in the *Times of India*, in a characteristic letter deprecating foolish expenditure upon illuminations, &c., says: "Let us be cleanly before we are luxurious;—honest and just before we are profuse. By all means collect money, in lakhs if they are to be had, and pay them all away again forthwith in honour of the Avatar from Simla. But don't squander them upon foolish ways of showing honour to the heavenly visitant. Unless he has become like unto his worshippers already, Lord Northbrook, a plain man by kind, and much given to thoughts and works of usefulness, is very little likely to feel flattered at such a 'reception' as was given for instance to the Duke of Edinburgh."

—*Times of India*: "Up to the 22nd October the actual returns of cholera at Peshawur were 561 cases and 349 deaths. Amongst the European troops there had been 79 cases and 60 deaths; amongst the Native troops 39 cases and 23 deaths; and amongst the other inhabitants 443 cases with 266 deaths. This hardly bears out the assertion of the medical authorities that the attack was a mild one."

—The same: "We learn that the Supreme Government has complied with the recommendation of the Madras Government that on occasions when the mail steamer reaches Bombay at such an hour that the mails miss the ordinary train by a short time, a special train should be despatched with the Madras packets to overtake the ordinary train before it reaches the foot of the Ghaut. This will enable the mail to be sent on some two hours or more after the ordinary train has left. This result, says the *Madras Times*, is a fine instance of the virtue of persistent importunity. The Director-General of the Post Office had repeatedly refused the concession, but the press and the Chamber of Commerce have hammered away, and the result is that the concession has been obtained."

Wednesday, November 6.

—The ratepayers of Bombay are making themselves conspicuous by processions with banners and music, the object in view being to get up a memorial to the Viceroy to withhold his assent to the new Municipal bill.

—*Bombay Gazette*, Mhow Correspondent: "The racecourse was the scene yesterday of a very melancholy event, which has cast a gloom over the station. Lieutenant C. K. Rennell, of the 15th Hussars, while riding Veterinary Surgeon Healy's 'Viscount' in the steeplechase, met his death, I am sorry to say, in an untimely manner,—the horse, which was at the time running second, having fallen at a hedge jump, unseating the rider, who, while being dragged along with his foot in the stirrup, was kicked by the horse in the left temple. The deceased was quite a young man, his age being only 23 years. He was most passionately fond of every description of sport, especially being after the hounds, and his great delight was to be always riding, especially over difficult grounds. It was only on Thursday last that he won with the same horse a steeplechase race over the same course; and those who then saw delight depicted in his countenance at the victory, little thought of what was to come within forty-eight hours. Verily, in the midst of life we are in death. This is a hackneyed quotation, but there is none other which would so well suit the unfortunate occasion. Those who knew the deceased often remarked that he lived in the saddle: it may now truly be said that, as he lived, so he died, in the saddle."

Thursday, November 7.

—*The Australasian:* "The *Siren*, from Callao, has arrived at Newcastle with news to the 29th July. A revolution had taken place in Peru. General Gutierrez had deposed and imprisoned President Balta. The Congress was broken up by military power, and a reign of terror lasted for a week. A counter-revolution took place at Callao, and Colonel Gutierrez was shot when leaving for Lima. His brother took revenge by murdering the ex-President when in bed. The American and British consuls narrowly escaped being murdered by the revolutionary troops. A number of seamen landed from foreign war-vessels in the harbour, and protected residents, on the night of the 26th. M. Gutierrez, brother of General Gutierrez, was shot. General Gutierrez, abandoned by his soldiers, left Fort Catalina, and hid in a drug store. When found he was murdered, his body being ripped open with a dagger. The bodies of both brothers were dragged on a cart through the streets. A new Ministry had been formed, and Ribiero appointed President. The bodies of the brothers Gutierrez were burned in the plaza of Lima."

—Many of our readers will, we think, read with astonishment the following from the *Punjaub Times:* "After consulting the Archbishop and Vicar-Apostolic of Western Bengal on the subject, the Governor-General in Council has directed that the following articles shall be supplied to Roman Catholic Churches built by the Government for the use of European soldiers within the cost specified against each; one Tabernacle, inside covered with silk; one Pyx with silver cup, inside gilt; one Chalice silver cup, inside gilt; one Monstrance, six Altar-candlesticks and Crucifix, two Cruets and one 'Plate, one Altar-lamp, one Missal, Altar-canons (one set of three)' Altar Vestments of silk, five sets of the five colours, two Copes, one white and one black, of silk: Humeral for Benediction; Altar-linen, comprising Albs, Altar-covers, Communion-cloth, &c., &c. The above articles will be supplied by the Military Department, the aggregate cost being Rs. 1,333.

The Churches in question are also to be supplied by the Public Works Department with one Book-stand, one Almirah for Altar Vestments, &c., at least 4 feet long by 2 feet 5 inches broad, three Altar-chairs for officiant and assistants, one Table and three Chairs for the Vestry, one Font and Cover, at an aggregate cost of Rs. 176; besides the usual fixtures, viz. Seats and kneeling accommodation for the congregation, Altar-table, Communion-rail, Pulpit, Punkhas where required, Apparatus for lighting."

—63 vessels laden with wheat left California for England in July, August, and September.

—Noticing Mr. Galton's speculations, the *Indian Statesman* says: "Who that has a just conception of his own feeble and fallible powers would dare pray for any earthly object whatever, either for himself or others, if he thought the Almighty would be obliged to grant what he asked for. Every petition he presents, either for himself or others is preferred by the Christian man under the reserve that becomes so fallible a creature: while Mr. Galton is betrayed into the incredible absurdity of supposing his prayer to be a claim to control and guide the Universe; when he defies us to the proof of its reality. He satisfied himself, he tells us, long since, by statistics too, that there was no power whatever in prayer, and that the belief that God hears and answers it is a vulgar superstition. Concerning the philosophers of old, we read that 'professing themselves to be wise they became fools,' but we think it would be difficult to match in antiquity this last exhibition of sceptical conceit. The suggestion has not even the merit of being ingenious or clever. It is simply indecent, and does not deserve serious answer."

—*Peg* is thus defined in the same: "Peg, vulgar—a nail, generally applied to brandy and soda, each draught of which is an additional nail towards the (*figurative*) completion of the imbiber's own coffin."

—Rs. 8,000 is the monthly rent of a bungalow on Cumballa Hill, taken for the Rao of Cutch, and Rs. 15,000 that of one on Malabar Hill taken for H. H. the Limree Chief.

Friday, November 8.

—*Times of India:* "We have an impression that a few years ago an 'understanding' was come to by the Foreign Office with Turkey—and if with Turkey, why not with Egypt?—to the effect that our cruisers should be free to capture slavers in the Red Sea. What that understanding is likely to be worth, now that the Turks are pursuing their merciless *dragonnades* in Western Arabia, and Egypt persists in her insolent career of aggrandizement in the Soudan, Abyssinia, and the lake country, is altogether another question."

—The *Khedive*, with our next Mails, left Aden yesterday at 4 P.M.

—A Government Resolution announces that H. E. the Viceroy will land at the Dockyard on Friday next, at 4-45 P.M. precisely. He is to be there received by everybody that is anybody, and a procession will be formed, and the *cortège* will proceed to Parell.

—The grant-in-aid to the Diocesan School, Love Lane, has this year doubled, as has also the number of pupils.

—Deaths last week, 317.

—There is to be an Exhibition of Arts and Manufactures in Bombay next February.

—*Pioneer:* "On Sunday the 27th of October the Bishop of Madras ordained Mr. J. V. Razu, a catechist of the Church Missionary Society. Mr. Razu was formerly a foreman in the P. W. D. on the Godavery Irrigation works, and was led to embrace Christianity through the instructions he received from the officer then in charge, by whom also he was presented with a copy of the New Testament in Telugu. After his conversion Mr. Razu left the D. P. W. for mission work on a reduced salary, and has since done very good service."

—*Bombay Gazette:* "The Mikado of Japan opened the Yokohama and Yeddo Railway on the 13th ultimo. The people, we read, showed much enthusiasm."

"The Japanese are an extraordinary people. Seeing the advantages of using English, they talk of giving up their own language and adopting ours."

—An Excursion Train will run from Poona to Bombay on the 13th instant, stopping at several stations of the G. I. P. Railway. Return 1st, 2nd, and 3rd class tickets will be issued to passengers by this train at single fares for the double journey, and they will be available for return by any train between the 14th and the 20th instant inclusive.

—Overland Mail, October 18: The remains of Field-Marshal Sir George Pollock, Bart., G.C.B., G.C.S.I., were deposited at Westminster Abbey on October 16. A large procession was formed, including many officers and members of the Council of India.

Prince Napoleon has been arrested at Millemont, and expelled from France under military escort.

M. Richard, at whose house Prince Napoleon was arrested, has addressed a protest against the dangerous precedent thus established by the President of the Republic.

Ferrol has been in a state of open rebellion against the Spanish Government. The insurgents (Republicans) were allowed time, and eventually laid down their arms without bloodshed.

Mr. George Denman is formally appointed the Judge of the Court of Common Pleas, in the place of the late Mr. Justice Willes.

Mr. Denman, as member for Tiverton, was one of the principal speakers aginst the Government in the Collier controversy. His seat is contested by the Right Hon. W. N. Massey (L.), and Mr. Walrond (C.).

Sir Robert A. Cunliffe (Liberal) has been returned unopposed to represent the Flint Boroughs, in the place of Sir J. Hanmer, raised to the peerage.

The Marquis of Salisbury distributed prizes to the successful competitors in the Oxford local examinations, at the Manchester Free Trade Hall, on October 11.

The Leeds Church Congress has terminated; the delegates of the Congregational Union are sitting at Nottingham; the United Kingdom Alliance has been before the public this week.

Mr. Jacob Bright, M. P., has joined Mr. P. A. Taylor, M.P., in opposing the use of the "cat" in the punishment of garotters.

The death of Prince Albrecht of Prussia, brother of the Emperor William, is recorded.

At the meeting of the Baptist Union at Manchester on October 11, Dr. E. B. Underhill read a paper on "The Condition of India," with special reference to Christian missions. The tone of the discussion which followed Dr. Underhill's address clearly indicated that something of a more encouraging nature would have been welcomed, and could fairly be deduced from the facts which were made the basis of the Doctor's remarks. Following the discussion, three missionaries who are going out to India gave expression to their views. The Rev. J. Anderson returns to the field of labour after a short visit to this country; the Rev. G. Rouse goes out again to strengthen the staff, at present very much weakened. Mr. Henry St. Dalmas, a very young man, who goes out for the first time, read a paper containing a sketch of his history and feelings with regard to mission work, which was modest, earnest, and effective. He expressed deep obligations to the Young Men's Christian Association, from which he had derived great benefit when he was residing in London, engaged as a clerk in the London and Westminster Bank.

Selections.

LONDON MEDICAL MISSION.

One very promising field of Christian labour has only recently, we may say, been opened in London—a field that combines active professional employment with active missionary work. It is a great matter when we can, with the hearty co-operation of the poor, get into their streets and houses. A medical labourer who goes, without fee or reward, into their homes, and who meets them amidst all their trials, and in their deepest distresses, carries at once an influence which even the most zealous missionary only gains after years of faithfulness. One almost wishes that every city missionary were a medical missionary. If the city missionaries have demands on our love and aid—and truly they have—how much stronger is the claim of the medical missionary, if he is ardently moved by the love of Christ to work for Him!

These thoughts arise as I have been considering the Medical Mission lately opened in Endell-street, St. Giles's.

God has laid it on the hearts of some zealous Christians to begin in that terrible district of St. Giles's a "forlorn hope" Medical Mission, and although it has only been in full working order for nearly six months, yet it has manifestly struck its roots deep into the soil already. It is a "labour of love," not earthly reward. It is a place of prayer and spiritual work, yet healing waters are continually poured forth to relieve poor weak suffering bodies as well as souls.

It will soon be the centre of great blessing; not only does its committee consist of active Christians, but, what is better still, the officer at the head of it, and on whom falls "the heat and burden of the day," is an experienced professional man*—one who has retired from his profession at an age combining experience with activity, and one whose whole heart is in the spiritual work, most competent to deal with souls, either publicly or privately.

Since about the middle of March, upwards of 1,400 new patients have applied for advice, and these have paid over 5,500 visits to the dispensary. Two hundred and fifty-four patients have been treated in their own homes, and have been visited in the aggregate 1,500 times by the medical missionary.

In the waiting-room you meet with some whom the ordinary missionary never gets ready access to, such as Roman Catholics, Jews, and other inhabitants. Here the needy one seeks out the

* Dr. Saunders, C.B.

missionary, instead of the missionary meekly seeking an entrance. All the applicants must gather together at one o'clock, and at that hour the door is closed, and a gospel address delivered. A hymn also is sung, and earnest prayer offered for God's blessing. This short service lasts only for about twenty minutes, but who can tell the results of such! Remember that the hand of sickness, and often the hand of death, is upon all present, and it does not astonish us to learn that some who listen there ask also in private the "way" of salvation.

Let me now quote the words of the medical superintendent:—"The influence thus obtained by personal conversation has been most marked and happy in its results, causing the hitherto resisting will of many stouthearted to break down thoroughly under further pressing home the absolute necessity of immediately closing with Christ's salvation. And this link in the chain of gospel influence does not terminate here, but is carried into the homes in the daily visits, and thus extended to the neighbours and friends of the sick. We seek, through God's grace, to exhibit the mind of Christ in all our ministrations, whether to the body or soul, having shod our feet with the readiness of the gospel of peace. The Lord has proved Himself mighty to the pulling down of strongholds!"

Several cases of deep spiritual interest might be recorded of the Lord's dealing with us, but one or two will suffice by way of illustration.

We were requested to visit a poor Roman Catholic woman in the month of June. We found her in bed, where she had been for a long period, suffering from consumption in the last stage. She was dreadfully emaciated, with sunken cheeks and clear, glassy eyes, and the usual characteristic cough. As she related a little of her history, which was pitiable in the extreme, our sympathy was intensely aroused. She said her husband was a sailor, and a bad man. Whenever he returned from sea, he would treat her shamefully, spend all his earnings in getting drunk, and when all his money was gone he would again go off to his sea life. "And now he has left me for upwards of two years; my poor boy is my only object of care. And there is my aged mother" (pointing to a poor old woman, over seventy years of age, greatly bent from a long life of struggle and hardships), "I can now no longer work for her. I did work in a house of business, and worked till I could do so no more, trying to keep myself, and mother, and son. I am too ill to leave my bed."

It appeared her employers gave her the highest character for integrity, honesty, and industry.

We continued our visits for over two months, when she departed this life to be present with the Lord. It was during our attendance that the real change from darkness to light was observed. She had a simple trust in Jesus as her Saviour, and rejoiced in Him to the end.

On one occasion of visiting this desolate woman, she gave a distressing account of her poverty—that she had no one to look to, but that she trusted in God, and was sure He would provide for her wants. "The nurse stayed with me a long time yesterday, read and prayed so nicely." Her many sleepless hours at night were spent in meditating upon the past and present scenes of her eventful life. After listening attentively to her story, I put my hand into my pocket, and handed her a silver coin. Her eyes immediately filled with tears, while gently she refused the offered gift, exclaiming, "No, sir, I won't take it. I did not tell you my troubles for that purpose."

I again begged her to accept it.

She replied, "No, sir; if I took it I could never again tell you anything of my troubles."

I again and again pressed her, but resolutely she refused. All I could do was to lift my heart to the God of all comfort and consolation to help her.

On another occasion she said, "I would have been a corpse long ago but for the dispensary."

The mother said, "It would be a happy release if the Lord Jesus took her; it is well she is trusting to the Lord; no earthly physician can now do her any good. But we must wait the Lord's time."

During the hot weather in July she suffered much from the oppressive heat, the ill-ventilated room she occupied adding greatly to her distress of breathing, yet she would say, "Jesus has never neglected me; He has watched over me. You, sir, have been so kind to me that I don't know what I shall do for you, but I do pray for you."

The poor mother, while wiping the fast-flowing tears from her eyes, replied, "The Lord Jesus will reward him."

She was asked, "If you were to die to-night, what would be your hope?"

"The blood of Jesus," was her ready answer.

The porter visited her the evening of her death, and sang the hymn—

> "Jesus, the name that calms our fears,
> That bids our sorrows cease,"

after which she appeared revived, and in a low, whispering voice said, "Jesus—yes—I want to go." She spoke no more, and a little after midnight she ceased to breathe.

A remarkable instance of being "born again" is fresh in my memory. A woman of seventy-four years of age was very ill, and requested to be visited. After inquiring into her bodily ailments, and prescribing some remedies, her state of soul became the subject of serious investigation, and was found to be dark as midnight—truly "dead to God." All she had to lean on for her hope was, that she used to attend Mr.—'s church, but that of late her infirm state of health did not allow her. We frequently read the Word of God to her, seeking to point her to the "Lamb of God who taketh away the sin of the world." And at length she discovered that she was a sinner unsaved, and, through God's grace, was enabled to believe in Jesus for salvation, and ever since has been expressing her joy and delight in Him whose blood has washed her sins away. In our subsequent visits we invariably found her with an open Bible; and one day, remarking how happy to be thus engaged, she said, "Oh, sir, I am always looking at it."

This Mission is strictly undenominational, and under the direction of the medical missionary, reaching all classes of the really poor and distressed. Advice and medicine being given gratuitously, no recommendation for admission is required beyond the need of the applicant.

It will not do to extend this report further, and fill the columns of *The Christian*. Enough has been said to engage the love and sympathy of God's children. Many, I am sure, will pray about the Mission. Some may be induced to send clothing, &c., such as poor patients greatly need. Some may supply means to extend its blessed labours. The superintendent is at times overwhelmed with the pressing claims upon the very limited resources at his command to relieve the deplorable condition of men, women, and helpless children.

Let earnest cries ascend to our heavenly Father. Think, reader, of the coming winter; and as you sit round the fire, and soothe your own sick hours, or the sick hours of others, with needful comforts, forget not this heaven-sent Mission, and remember the labourers who, with the love of God in their hearts and the gospel on their lips, and healing balms in their hands, are busy in the depths of St. Giles's, spending their talents in striving to heal both the bodies and souls of men. In the face of the coming winter, God help the Endell-street Medical Mission!—*The Christian.*

WALKING WITH GOD.

As a silent but not uninterested observer of the character and contents of your well-known paper, as well as of the state of Christian feeling generally, one cannot but be aware that there is at the present time a recently-aroused, or, more correctly, a recently renewed, interest in the doctrine of "Sanctification," or "Consecration to God," "Practical Holiness," or any other of the many terms used to embody, but serving often only to distort, the truth under consideration.

Recognizing, as we do, the fact that in America not less than in England hundreds are giving to this subject their most earnest attention; recognizing also that, as with the doctrine of the resurrection, "some mocked," some said, "We will hear thee again of this matter," and "certain clave unto Paul," and to the blessed doctrine he preached; so, in reference to this truth, some oppose, some stand in doubt, and some cleave to the truth as ministered to their souls by the Holy Ghost, and "joy in God" through it. Recognizing, we say, these things, may we not conclude one of three things—either that it is truth, God's truth; or that it is error, and no truth; or that it is truth formerly held, always tacitly admitted, but long overlaid and lost sight of, to the robbing Christ of much glory due to his name, to the infinite impoverishment of his saints, and the retarding of his work in the souls of sinners. As in Pharaoh's dream the prophecy took a double form, while "the dream was one, and the interpretation one," so we believe that with many Christians in the present day the divergence of thought and feeling is more imaginary than real, and has been brought about very much by the use of language too large, or too cramped, for the statement of the doctrine as found in the Scriptures of truth. Let us dispassionately consider the matter with self-emptied spirits, desiring only "in his light" to "see light."

The passages in which the believer is directly called upon to be holy are so familiar as to render it almost needless to refer to them: 1 Pet. i. 15, 16; 2 Cor. vii. 1; 1 Thess. iv. 3, 7; Heb. xii. 14; Eph. i. 4, &c.; while other Scriptures not containing the word holiness, yet carry with them a more decided testimony to God's purpose concerning, and expectations from, his people. We refer to such as are found in 1 John ii. 6; Heb. xiii. 21; 1 Thess. v. 23; Rom. viii. 10, and many similar words, that may well cause us to stay our steps on the threshold of our search, and seek that the Spirit may take of these things and reveal them to us. In none of these passages can it be contended that the "walking as He walked" (1 John ii. 6), the "being made perfect in every good work, to do his will" (Heb. xiii. 21), the being "sanctified wholly" (1 Thess. v. 23), the "body dead because of sin" (Rom. viii. 10), are blessings in store for us when we see Jesus, and are like Him. They are, beyond controversy, for our present wilderness-state; the legitimate outcoming of the life of Christ in us—nay, more, of an *indwelling* Christ. "I in them"—a Christ who "dwells in our hearts by faith," and, according to Isa. xxvi. 12, "works *all* our works in us;" in sweet harmony, too, with Eph. ii. 10, "Created unto good works, which God hath before ordained that we should walk in them."

Beloved, must we not confess that some terrible incubus has rested on the Church as a whole, some deadly paralysis seized upon its members, some fatal film obscured its vision, that this walk of faith has been so lacking, that our lives who are redeemed have differed so little from their lives who have but a name to live and are dead? "Hath God so ordained?" Has the divine economy of redemption fallen so short of its aim that though God spared not his own Son, we, the redeemed, are, from lack of resources, from lack of God-given power, to be indistinguishable from the dead and the dying around us? "We trow not," and we believe that no lover of Christ will differ from us when, as the result of careful study of those Scriptures, we earnestly contend that we are called upon to "walk as He walked," to "abide in Him," and "sin not;" to "perfect holiness in the fear of God,"—to "cease from sin." In this course there can be no standing still, no inactive resting in a "Goshen" or an "Elim" of present attainment; no laying down of our arms, but rather a putting on of the "whole armour of God;" in fact, a putting on of "Christ," who, in a way little realized, shall be to us a "shield."

With regard to the actual reception of power thus to "walk with God," to "abide in Christ," the power, as it were, to walk on the troubled waters of life "to go to Jesus," we cannot but bow to the testimony of so many of God's dear people, and accept it as fact, that in many cases it has been a distinct and overwhelming experience to their souls, that power to "keep," as well as power to *save*, "belongeth unto *God*," and is exercised by Him towards an emptied, waiting spirit. The voice that "speaks our liberty," may reach us in the "wind" that blows about us, and threatens our downfall, and cuts us to the very quick. It may reach us in a "still small voice," falling softly, and as gradually interpreting itself to our hearts, or, as in so many cases, it may reach us in the "earthquake," that shakes our being to its very foundation, and leaves us the same, yet other than we were. "All these things worketh God," and we do well to watch his working, and fall into its outline as far as may be. Dissimilarity in experience can be no argument against the possibility of retaining before our eyes and hearts Christ, and nothing less than Christ, as our standard.

My beloved fellow-Christian, let me, in closing, express my firm conviction that it is no matter of "attainment," this higher life, as it is called; but rather a matter of "receptivity." The blessing is one received, not grasped; the power is one communicated, not exercised; it is not coming to our ultimatum, as it were, and ceasing to live, as regards the activity and difficulty of the Christian life. It is rather, after many a false start, an entering on the one direct road—a yielding ourselves to Jesus, and realizing that the journey henceforth is to be travelled with Him; the power that conducts us onward, His; the care and responsibility to keep Him ever in view, ours. We need to *believe*, in an altogether *new* sense, that

"our *springs* are in Him;" that it is the Priest's office to trim and light the lamp, the lamp's place to shine; and we need grace to ask ourselves daily, not so much "What can I DO for Jesus?" but "How wide can my heart and mouth be opened to receive of his fulness? how much can I drink of the water of life, that it may flow from me?" And as the necessities of our spiritual life arise momentarily before us, may we hear Jesus say, "Believe ye that I am able to do this?" and may our unqualified ready response be, "Yea, Lord!" And as momentary needs are met by momentary supplies of the Spirit of Christ, our cry shall no longer be "My leanness! my leanness!" but rather, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge *by us* in every place."—*The Christian.*

PREACHING, GOD'S AGENCY FOR SOUL-SAVING.

Paul says that his business is to declare God's truth "not with wisdom of words," but as a herald announces a proclamation from the king; making it known, not discussing it; telling what it is, not trying to show its reasonableness. He does not suppose that all will believe what he declares, but men who disbelieve must take the consequences of their unbelief. No argument of Paul's will strengthen God's affirmation. Unbelievers will count God's declaration and Paul's repetition of it as nonsense; "for the preaching of the cross is to them that perish foolishness." They who are saved are saved only through a child-like acceptance of the truth as it is declared—not argued; for no man finds out God and his truth through his intellectual attainments. "With the *heart*," not with the *head*, "man believeth unto righteousness." The world may by wisdom discover "the origin of species," and find out "protoplasm." It will never in this way discover the one who originated species, or find out him who made protoplasm. So Paul's conclusion is, that preaching—or the simple, unargued declaration of God's truth—is God's way: hence the best way of seeking to save souls; "for after that in the wisdom of God [or in all study about God] the world by wisdom knew not God, it pleased God by the foolishness [or simplicity and folly-counted way] of preaching to save them that believe."

The declaration of God's truth just as God presents it, is such "preaching" as Paul referred to, wherever or by whomsoever that declaration is made. An argument to show that there is a God, or that God's truth is right and reasonable, is not Pauline "preaching," in any place or by any person. Every Christian is entitled to be a "preacher," and to claim the promised blessing on "preaching." A mother's talk in the nursery, when she tells her children simply and plainly God's truth "as the truth is in Jesus," is "preaching" according to God's plan. A minister's elaborate sermon to show that God has a right to punish sinners, or is able to answer prayer without disturbing the laws of the universe, is not such "preaching"—however proper and important that sermon may be in the line of the minister's general work. The mother's work, in this instance, has the promise of God for the saving of her children if they believe. The minister's work, in this case, has no promise as a means of winning sinners, whatever place it has in training saints. "Preaching" is the appointed means to save souls; but not all the preaching is from the pulpit; nor is all that is from the pulpit, preaching. Much of the Sunday school teacher's talk is, and much is not, "preaching;" much of pulpit discourse is, and much is not, "preaching." Only the "preaching" in either case is God's chosen mode of evangelism. The recorded practice of Paul corresponds with his teaching on this point. He reminds the Romans that "that which may be known of God is manifest to them" in "the things that are made," but does not argue this point. He simply says with David, "The heavens *declare* the glory of God,"—they do not discuss it. To the Athenians he said, on Mars' hill, concerning God—whose existence he would not discuss—"Whom, therefore, ye ignorantly worship, him *declare* I unto you." When he "disputed" in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him," or "in the school of one Tyrannus," it was about what the Bible taught; it was not an attempt to prove the Bible true or reasonable: "for he mightily convinced the Jews, and that publicly, *showing by the Scriptures* that Jesus was Christ." His counsel to Timothy was, "Keep that which is committed to thy trust, *avoiding* profane and vain babblings, and oppositions of science falsely so called." "*Preach the Word.*" To Titus he said, "Speak, and exhort, and rebuke with all authority." "Avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain." Peter's counsel was as Paul's, "If any man speak, let him speak as the oracles of God." It was under this kind of authoritative declaration of God's truth by the disciples, in God's name and strength, that "the Lord added to the church daily such as should be saved,"—that is, such as *believed.*

There is a great deal of "foolishness" that is not the "foolishness of preaching;" it has no promise of a blessing as a means of converting sinners. Any argument in favour of the existence of a God, or of the reasonableness of a Bible doctrine, *used for the purpose of winning souls,* is a specimen of another "foolishness" than "the foolishness of preaching." Who doubts the divine existence? "The *fool* hath said in his heart, there is no God." The man who writes a sermon, or book, or who makes an address *to convince an unbeliever* of God's existence, sets himself to convince a fool by solid argument. His strength or breath is poorly spent. Solomon says, "Answer not a fool according to his folly, lest thou also be like unto him." "As he that putteth a precious stone in an heap of stones, so is he that giveth honour to a fool." "Wisdom is too high for a fool." Even to one who believes there is a God, but denies the Scriptural view of him, no argument for the correctness of that view equals the assertion, "Thus saith the Lord." No defence of Bible inspiration and accuracy by the ablest religious scientist living is likely to have such weight with an unbeliever as would the declaration of Bible truth from the lips of a simple-hearted disciple, spoken "as the oracles of God." It is hard for "the wise," "the scribe," "the disputer of this world" to realize that this is so. Men who count themselves able to prove the existence of God, the authenticity of the Scriptures, and the general *reasonableness* of each evangelical doctrine, are unwilling to admit that all this line of effort is not in God's plan of saving souls: that to win sinners to submission God wants his truth simply declared, not defended; that he asks no Uzzah to steady his ark lest it should totter and fall; that he gives a power to the preacher he denies to the philosopher; that, indeed, "God hath chosen the foolish things of the world to confound the wise; and . . . the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." But this is God's way.

Discussing religion with sceptics is a poor business, a hopeless task. *Preaching* the truth to unbelievers is the way God approves for soul-saving. The experience of the more successful "fishers of men" of course corresponds with the Bible as to which way is the best way of working. Some ministers count themselves "preachers," and declare God's truth as the words of the King. Some ministers count themselves "advocates," sent to defend God's words and ways, as if he were on trial before his peers. Only the "preachers" are "wise to win souls." Paul's answer to the carper concerning God's justice is "Nay but, O man, what art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?"

"I want to argue one point of your sermon with you," said an unbeliever to a prominent doctor of divinity, as the latter came out of church on a Lord's-day morning. "I *argue* with no man," was the doctor's answer; "*I preach* the gospe of the Lord Jesus Christ." That minister, acting on that theory, has been instrumental in leading more souls to Jesus than are often brought into the fold by one man in his lifetime. A well-known Boston infidel sought a discussion with a plain Christian layman. "I cannot meet you in *argument,*" said the Christian; "but I know that my Redeemer liveth; that the Lord Jesus Christ is my Saviour, whom I trust as my advocate with the Father, and I rest everything with him, nothing doubting." "There you have an argument that I confess I cannot answer," said his opponent, candidly. In any religious discussion the infidel would have been strong. He could not resist the preaching of a disciple's faith in Jesus. Unreasonable as this may appear, it is the way God has ordained for soul-saving. Sinners must trust with their hearts, without waiting to have their heads convinced. He wills that their faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought."

Prof. Tyndall asks the Christian world to make an experiment to prove if God hears and answers prayer. "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas." The fitting reply to Prof. Tyndall is, "*Ask* and it shall be given *you; seek* and *ye* shall find: *knock* and it shall be opened unto *you.*" "All things, whatsoever *ye* shall ask in prayer believing, ye shall have."

If ministers would win now rebellious sinners to submission, let them try God's way of "preaching," not man's way of "reasoning." If teachers would lead their yet unbelieving scholars to Jesus, let them "preach" his truth, rather than *teach* about him, and his book, and his Son's earthly journeyings. If mothers would have their children believers, let them *declare* Bible doctrines, not discuss them. Books and sermons, and talks on natural theology, the analogy of religion, and the Bible and science, and Genesis and geology, and all that sort of thing, are very well as a means of general culture, and for the instruction of God's children; but they are not the means to bring sinners to the Saviour. So, when scholars in the Sunday school are already trusting believers, it is well to teach them about the Bible, and to inform them in all that will make that book clearer, and its records more intelligible; but while they are yet away from Christ, the way to strive for their salvation is by the prayerful declaration, in faith and in simplicity, of the truth "as it is in Jesus;" for, whatever man may think about it, "it hath pleased God by the foolishness of *preaching* to save them that believe."—Rev. H. Clay Trumbull in the *Advance.*

THE NOON PRAYER-MEETING.

The subject of "Sanctification" was opened by Mr. Pearse, of the West-end Branch, Y. M. C. A. The subject being, like redemption and salvation, so large, it was very important that the mind should not be confused with reference to it, and that men seeking to follow Christ should know its bearing. The beginning of sanctification is in Christ Himself, "who of God is made unto us righteousness, sanctification, and redemption." There is such a thing as complete sanctification in our view of it. Having believed, I am set apart as a holy vessel to God. There the mind of the believer must rest in Jesus, where we get not only forgiveness, and countless other benefits, but also this of sanctification.

Then, again, sanctification is viewed as a thing of *growth,* to come out in daily life. The Lord says, "Sanctify them through thy truth." Nothing really sanctifies save as and in the measure that it reveals Christ; be it the Word of God, afflictions, discipline, it only sanctifies as it reveals Jesus to our souls. Prayer, too, is a great means of sanctification. If we realize that prayer brings us into the presence of God, it unites us to Christ, and makes us cling round Him. The personality of the Holy Ghost, too, is a truth much overlooked, tending greatly, where recognized, to the sanctification of believers. He is a silent monitor, reproving, rebuking, exhorting.

One brother said that the essence of the whole matter lay, he thought, in *yielding* ourselves to Christ. All is in Christ. Sanctification is in Christ, and it is only the infirmity of our faith which makes two things of justification and sanctification.

The work of Jesus was spoken of as the true source of sanctification, and our death with Him as the mighty motive to sanctify our lives.

Another brother spoke of the powerlessness of good resolutions. Christ is our sanctification, and nothing, no, nothing, but love to, the love of, Christ will really sanctify. In the matter of temptation, if we think of our resolution, it turns our thoughts to the sin, and not to Jesus. Let us think, not of our sin, but of Jesus, and the sin will be out, and Jesus in. Resolutions are but a trap to trip us up; the true way to be holy is Christ in. When a cistern is empty, the air is in; when it is full, the air is out. Our sanctification is to have Jesus always in—"That Christ may dwell in your hearts by faith."

Another brother added a word on the type of the Nazarite, his strength in his hair, token of subjection. So the secret of our strength lies in our subjection to Jesus, the yielding of ourselves to Him, to work all our works in us."

Prayer is being answered in the deeper tone of

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spirituality of these meetings. On Wednesday a very stirring address was given by Rev. J. Fleming, the subject being "Salvation." He took for its development the seven "I wills" of Exod. vi. 6, 7, the links of a golden chain, uniting us to the heart of God. (1) "I will *redeem*." He did redeem, by blood-shedding, not them only, but us. (2) "I will *rid* you out of your bondage." Has He not rid us of our fetters? Pharaoh's strength was broken; are not our bands broken, sin forgiven, and thus destroyed? (3) "I will bring you out"—out of the condition of degradation, right out. Christians are often mourning because they stand just where they did when Jesus laid hold of them. Right out, dear Christians, ready for the next "I will." "I will bring you *in*"—Israel into the land bequeathed to them, us into his kingdom, his family, his presence.

"So near, so very near to God,
Nearer I cannot be."

The other "I wills" were dwelt on very happily, closing with "I will be your God." I will love, enrich, sanctity you for ever. What more could God do than give us Himself? And do we not need this to complete the perfect salvation He has wrought for us? Nothing else can fill our capacity, nothing else meet our cravings, but God, and He has given us Himself. In return for all this, for these seven "I wills," God asks one "I will" of his people. "I will accept, I will receive, I will put myself into thy hands, to be trained, educated, disciplined for thyself." Yea, the perfection of salvation God gives on the ground of the one "I will" from yourself. "Now for a recompense in the same, be ye also enlarged."—*The Christian.*

TELEGRAPHIC NEWS.

London, October 31st: The conditions of the Anglo French Commercial Treaty are:—That the tariffs of 1860 shall be maintained with the addition of compensatory duties equivalent to the French taxes on raw materials; that differential shipping dues shall be abolished; that England regains complete freedom respecting wine, coal, and other imports and exports; and that France may, with the assent of England, augment duties after six months' notice. The treaty will operate until the expiration of the Austrian Treaty in 1877, when England will enjoy the treatment of the most favoured nation.—Mr. Samuel Laing is the new candidate for Orkney.

New York, 31st: The steamer *Missouri*, on her voyage from New York to Havanna, has been burnt; eighty perished.

London, Nov. 1st: H. M.'s ship *Enchantress* has been ordered to Brindisi to convey Sir Bartle Frere to Zanzibar. —At the Cutlers' feast at Sheffield, Mr. Roebuck eulogised the House of Lords as the greatest safeguard of the country.—The Birmingham ironmasters have reduced the price of iron £2 per ton.

2nd: Mr. W. E. Baxter, Secretary to the Treasury, addressing his constituents at Montrose, said that the Ballot will not cure bribery, and that it is impossible to prevent voters from announcing their votes. Seeing the present efficiency of our Army and Navy, he asked whether the time had not come for a reduction of armaments.—At the banquet given by the Geographical Society to Sir Bartle Frere, Sir H. C. Rawlinson stated that Lieutenant Cameron, with the consent of the Admiralty, was accompanying the expedition for the purpose of making a scientific exploration of the Lakes, and that the balance of the Livingstone Relief Fund had been placed at Sir Bartle's disposal.—H. M.'s troopship *Malabar* has sailed for Rangoon.—*Obituary*: Mr. J. F. Maguire, M.P. for Cork, and Sir Daniel Eliot.

Berlin, 2nd: Both Chambers of Parliament have been dissolved. Cholera has appeared at Gumbinnen and Budd.—The provinces of Mantua and Ferrara are partially submerged.

Alexandria, 2nd: H. M. troopship *Euphrates* has passed through the Suez Canal outward bound.

London, 4th: There was a demonstration in Hyde Park yesterday of Home Rulers and Republicans, when a demand was made for the release of the Fenian prisoners; thirty thousand persons were present.—Mr. E. De la Poer has resigned his seat for Waterford.—Mr. R. Dowse, the member for Londonderry, has been promoted to an Irish Judgeship.—His Grace the Duke of Argyll has sanctioned the establishment of a Widows' and Orphans' Fund for the Staff Corps, and Ecclesiastical and Medical Services; Government will fix the rate of interest annually.—The Duke of Argyll has declined to sanction the Carwar Railway until he is satisfied that it will prove remunerative.—Continuous rains prevail in England.

5th: Mr. Massey has been returned member for Tiverton by a majority of 30 votes.—An influential meeting was held at the Mansion House yesterday, when resolutions were carried declaring that the suppression of the East African slave trade was an imperative duty of England, and urging the adoption of all possible means to attain that end. The Bishop of Winchester, Lord Lawrence, Sir Bartle Frere, Mr. Stanley, and the Rev. Mr. Moffatt were among the speakers.—Summonses have been issued, on the application of the Board of Works, against the speakers at the Fenian meeting on Sunday, for contravening the Parks Regulation Act.—The Rev. P. J. Royston has been appointed Bishop of the Mauritius.—A rumour is current of the intended abolition of Honorary Colonelcies.—The horse epidemic in America is subsiding, but has appeared in Devonshire.—*Obituary*: General John Hennessy.—General Grant has been re-elected President of the United States of America. The Republicans have gained large majorities everywhere. In New York the majority in their favour amounts to 35,000, and in Pennsylvania to 110,000.

6th: The Anglo-French Treaty of Commerce has been signed.—General Grant's election was carried in al the Northern States by large majorities.—The Hon'ble Mr. Robert Stanton Ellis has been gazetted a member of the Legislative Council at Madras, *vice* the Hon'ble Mr. Arbuthnot.—The Solicitor-General for Scotland is a candidate for the vacant seat for Orkney.—At the annual meeting of the National Education League held at Birmingham yesterday, a resolution was passed in favour of a general election of the school board, compulsory attendance, and a repetition of Clause 25.

Paris, 6th: M. Millinet has been appointed French Plenipotentiary in Persia, and M. Brenier Monmorand in Chili.—France will pay Prussia this week 200 million francs.—A proposition to elect M. Thiers President of the French Republic for four years, is to be submitted to the National Assembly.—An autograph letter from the Czar has been received by Prince Charles, expressing friendly sentiments towards Prussia.

New York, 6th: It is estimated that President Grant obtained 253,000 electoral votes, and Mr. Horace Greeley 113,000 votes.—General Grant has carried the majorities in all States of America excepting Georgia, Tennessee, Kentucky, Maryland, Virginia, Missouri, Louisiana, and Texas.—A Republican Governor has been elected Mayor of New York.—Mr. Horace Greely has resumed the editorship of the *Tribune*.

Melbourne, 6th: The Tasmanian Ministry have resigned.—Parliament in New Zealand has been prorogued. —A Telegraph banquet will be given on the 15th.—Fresh cases of kidnapping have been reported.

London, 7th: Mr. Lawrence Dundas has been elected for Richmond, notwithstanding the announcements that no Conservatives had appeared.—Sir James Duke Coleridge has declined to succeed Lord Penzance.—The London School Board are considering the question of the establishment of especial schools for neglected pauper children.

PASSENGERS ARRIVED.

Per P. & O. Str. *Australia, Nov. 8th:*

From Southampton.—Miss Bagley; Mr. Lushington; 2 Misses Lushington; Dr. and Mrs. Mills; Major and Mrs. Hawthorne; Miss Tyler; Mrs. Armstrong; Major Biggs; Dr. Carey; Col. and Mrs. Rawlins; Mr. T. Rawlins, 2 infants and European female servant; Col. and Mrs. Bolton; Col. and Mrs. Piers and child; Mr. Tuson; Miss J. Anson; J. R. Rewcastle; Col. Dumbleton; Rev. G. H. Rouse; Mr. W. Hay; Mrs. Bolle de Lasalle; Mrs. Scovell; Mr. Yates; Mr. H. B. Elliot; Mr. and Mrs. West; Mr. Greer; Mr. Lyall; Major Montagu; Mr. Gostlings, N. M. S.; and Mr. E. Smith.

From Venice.—Col. and Mrs. Thomson; Mr. and the Hon. Mrs. Arthur, and European female servant; Mr. J. M. Ross; Hon. Justice Jackson; Mr. Cecil Jackson; Mr. Clark; Mr. Turnbull; Lieut. and Mrs. Hart; Mr. Spink; Col. Kemball; Mr. Frew; Mr. Startford; Major Boulderson; Mr. Barrow; Mr. Hughes; Mr. J. F. Hoar; Miss Kinloch; Mr. and Mrs. Probyn; Hon. B. H. Ellis; Colonel Peile; Mr. J. Moore, and Colonel Piggott.

From Ancona.—Capt. de Lautour.

From Brindisi.—Mr. and Mrs. Peacock, and child; Col. Moore; Col. and Mrs. Battye; Mr. Creswell; Mr. Eixenlohr; Miss Dumbell; Mr. A. Parker; Mr. Andrear; Mr. Lindsay; Mr. Somerville; Col. and Mrs. Steele; Mr. and Mrs. Ward; Mr. Foote; Mr. Steinthal and friend; Mr. Shaw; Mr. Multhamp; Mr. Dooley; Mr. De Clipperher; Mr. Coen; Mr. W. Grant; Mr. W. Taylor; Mrs. Cockerell, infant, and European female servant; Mr. C. Denton; Mr. W. T. Stewart.

From Suez.—Mr. Diefenbach and friend; Mr. Doering; Mr. Holmes.

PASSENGERS SAILED.

Per P. & O. Str. *Persia, Nov. 1st:*

For Genoa.—Mr. and Mrs. Heath; Capt. F. S. Carr; Mr. and Mrs. Wilson; Capt. W. C. Ramsden.

For Marseilles.—Mr. L. T. W. Sandes.

For Naples.—Capt. F. Bertie.

For Suez.—Capt. and Mrs. James Philips, three children and servant.

Per P. & O. Str. *Tanjore, Nov. 4th:*

For Southampton.—Lieut.-Col. and Mrs. Blair, and three children; Mr. T. G. Sykes; Capt. and Mrs. W. Hamilton, and infant; Mrs. Carter, and three children; Mr. Henry Fuff; Mrs. Chevalier; Mrs. R. G. Melvill, child and infant; and Dr. C. E. McVittie.

For Brindisi.—Major Elphinstone; Mr. A. Hills; Mr. James Hills; Capt. R. J. McGhee; Mr. and Mrs. W. H. Thelwall; and Mrs. F. Thelwall and infant.

For Venice.—Mr. C. Stanford; Capt. and Mrs. A. T. Spens; Mr. J. Tildesley; Mr. Thomas Marden; Major J. L. Lock; Mr. and Mrs. J. P. Stuart; Mr. R. B. Donke; Mr. W. H. Chambers; Capt. Brownlow, and Mr. J. W. Hepworth.

For Suez.—Capt. Protheroe.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

HUNTER—October 11th, at Brighton, the wife of R. W. Hunter, Esq., C.S., of a daughter.

MARRIAGES.

HUME—HARRIS—October 31st, at St. Thomas's Cathedral, Bombay, by the Rev. Ward Maule, Colonel Robert Hume, C.B., H. M.'s 55th Regiment, to Jane Elizabeth, widow of Captain R. Harris, H. M.'s Indian Army, and daughter of the late R. Brown, Esq., H. E. I. C. S.

KILBY—SCOTT—October 31st, at St. Thomas's Cathedral, Bombay, by the Ven. Archdeacon Maule, George Charles Kilby, Esq., Barrister-at-Law, to Laura Blanche, daughter of the late Henry Scott, Esq.

LAWDER—THOMAS—November 2nd, at Christ Church, Byculla, Bombay, by the Rev. G. C. Reynell, James Ormsly Lawder, Esq., C.E., eldest son of Colonel Lawder, Madras Staff Corps, to Jane Eliza, daughter of the late Rev. Edwin Thomas, Vicar of Carlingford, County Louth, Ireland.

DEATHS.

CORMACK—October 21st, at Baroda, Susannah, the beloved wife of Mr. John Cormack (late Sub-Engineer, P. W. D., Government Pensioner) aged 50 years.

CARSS—November 4th, at Bombay, Ellen Eliza, the beloved wife of the Rev. T. Carss, Principal, Robert Money Institution.

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